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CHOOSING LIFE

NOT STATISTICS BUT PERSONS

By E. Basil Short

(The following has been taken from a sermon recently delivered by the minister of the Ullet Road congregation, Liverpool.)

IN CONSIDERING the effect of action which may be brought under moral judgment, we do not consider who, as persons, are to be affected, but only how many. We regard our brethren statistically, and in so doing subtract from them what is most important—their personality. We have got so used to doing this that we hardly realise what we are doing. We have our birth rates and our death rates, and yet we know that neither birth nor death, each being a tremendous fact of personal life, is really statistical.

Even that much-vaunted pride of ours, democracy, is something other than we think it to be. In theory the idea is that every man has a right and a duty to share in the government of his own affairs. But in fact the individual finds himself rather remote from government. When he is allowed occasionally to exercise his right it is in effect only to surrender it. Centralisation of political power has left little direct personal involvement. What decides the form of government is again a statistical analysis of rather vague movements of opinion.

These are all aspects of our disregard of something in which we profess to believe—the sacredness of personality. If we do believe in it, we find that we can effectively express it within rather narrow boundaries of human relationship—among those with whom we have direct contact. Outside this immediate range we find ourselves dealing not with persons, but with averages, with categories, with collectivities of people.

Necessity and Personal Suffering

Are we then to say that our belief in the sacredness of personality is unrealistic and therefore mistaken? Are we to accept as necessary the tendency to disregard people as individuals and to treat them in the mass? It would ease our conscience a little if we took this line. We could say, for instance, that we bear no personal ill-will towards those who may suffer from the consequences of our actions, and we regret the necessity of their suffering, though necessity it is. Mr. Khruschev, I am sure, has no personal ill-will towards the children—be they Russian, American, Chinese, or any other—who may be affected by fall-out: he may feel that the suffering is a regrettable necessity, but that it is a necessity. There are larger ends to be served and therefore considerations of personal suffering must be disregarded.

We cannot be saved by statistics, or by bowing the knee to an almighty necessity. For what, indeed, is worth saving? A system? A so-called civilisation? A theory of government? A philosophy? These are not the ultimate things to be saved. They are not ends, but means. It is man who must be saved—and man is nothing if not personal.

But if we insist upon this, there are certain things that follow.

Shifting Responsibility

One of these is that we cannot dodge responsibility for the cause of action. There is nothing sacred about a personality which can express itself only under compulsion, which pleads necessity and therefore claims to be released from moral judgment. As *The Inquirer* recently pointed out, Mr. Khruschev, atheist though he may be, shifts the responsibility for nuclear weapons on to the shoulders of God. That will not do. To plead that God has made things as they are, and that it is just too bad if someone suffers, is to undermine and to make nonsense of all morality. And this is said, not just to rebuke Mr. Khruschev, but applies no less to other world leaders who in their turn may justify immoral acts by pleading that there is no alternative.

The Terrible Judgment

God has not set us on this earth to dodge the issues of life, but to make the perpetual choice between good and evil. Is it a good choice to blight the lives of the young? I think not. And in whatever form final judgment will be given, there can be little doubt what it will be.

"See, I have set before you this day life and death, and good and evil. Therefore choose life." But choosing life means, surely, choosing it not for ourselves, but, responsibly, for others also, even the unknown and the unborn others.

The terrible judgment upon our time will be—nay, is—that so often we have chosen death.

NINETEEN SIXTY-ONE

A UNITARIAN SURVEY

By A. B. Downing

NINETEEN SIXTY-ONE began with general acclaim for the newly-elected American President, Mr. Kennedy, who thus became the first Catholic in the White House. The more narrow British Protestants, smiling no doubt from this blow, were also smarting from the wounds inflicted upon them by the Archbishop

of Canterbury's visit to Rome. But for us there was the happy consolation of watching the distant prospect of unparalleled growth among our Unitarian churches in Canada, perceptively reported, along with its attendant problems, by the Rev. Philip Hewett.

January was distinguished by Lord Altrincham's nationally observed incursion into theology at the Strand Unitarian Church. An Anglican lady who attended the occasion seemed almost converted to our "sectarianism" because we have "a sound appreciation of central heating" and do not impose church-going in the early morning on an empty stomach. With our usual lack of publicity sense we have not so far exploited this notable advantage. One of our ministers, the Rev. G. Stanley Whitby (Sheffield), ploughed some virgin territory when he addressed the Northern Conference of the Institute of Personnel Management. One will only be satisfied next year with an invitation to address the Institute of Directors or perhaps the T.U.C. The Rev. Stewart Carter of Cambridge went to America to deliver the Minns Lectures and came back with two honorary doctorates. Welsh Unitarians at this time were preoccupied by the plight of the Presbyterian College at Carmarthen, a matter on which one would still like to have more information.

Some of our churches were put in something of a tizzy by the unprecedented decision to hold the 1962 Assembly meetings in London over a weekend with its prospect of minister-less pulpits in the provinces. Later further displeasure was caused, especially in the Women's League, by what were felt to be the unenterprising arrangements for the Friday Reception. The *status quo ante bellum* has so far been maintained.

1961 was the year of what the *Times Literary Supplement* called "the advertised version" of the Bible now known as the N.E.B. It was given discerning reviews by Dr. Rowe and Principal Kenworthy and has been much read, one imagines, in Unitarian pulpits and even possibly in some Unitarian homes. Dr. Williams's Trust continued hopefully to advertise Divinity Scholarships for Unitarian students of suitably sound learning. The required examination, however, continued to be an obstacle.

The G.A. meetings were held in Manchester and went well. The Anniversary preacher, Dr. P. N. Tindall, appeared in full red doctor's regalia. One felt that one might have been listening to a Unitarian cardinal, preaching one of those sound right-wing sermons which are the restrained delight of some Unitarians and the exaggerated despair of others. He was wisely brief. The Rev. A. H. Birtles was among the leaders of the Marriage Guidance Council who were presented to the Queen Mother and it was reported that he came away from the interview with a high opinion of Her Majesty. He has since been translated to the Church of the Messiah, Birmingham, exactly 100 years after it was built over a canal. It is understood, however, that the Bishop, otherwise liberally inclined, has not agreed to attend his induction possibly because the church possesses only half a steeple and an insufficient number of Articles.

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During the year the Rev. John Kielty was sixty and was publicly credited with "inward and spiritual graces" which one hopes have had their external rewards. What looked like one of the latter was announced towards the end of the year, when it was reported that he had been invited with Mrs. Kielty to visit our churches in Australia and New Zealand. One can predict that Mr. Kielty, if the G.A. Council approves his absence, will make an immediate impact upon the Australasian scene. The year was, as always, privately enlivened by his unique example and exertions in our G.A. Committees. Essex Hall would certainly be a different place without him.

The Presidential chain passed from Mr. A. L. Blake to the Rev. J. Harry Smith, whose Obiter Dicta have added wit and wisdom to the year's Unitarian occasions. Three examples may suffice: "In the providence of God many a person has been saved by the amount of guessing he has done after he has heard a sermon." "To those like us who believe in the ministry of the spoken word, the clock is a matter of some importance." "I have no wish to attend a service which seeks to commemorate not the birth but the burial of Nonconformity." Mr. Smith is one of our presidential jewels.

The denomination was asked to submit evidence to the Pilkington Committee on Broadcasting and Mr. A. K. Ross on our behalf produced a brilliant memorandum which was very well received by the Commissioners and verbally reinforced by some extemporaneous observations from Mr. Kielty.

The Rev. Tom Wardle in Australia discovered that some theological significance attached to the width of a clerical collar and eventually moved on to another denomination to explore what remained of the mystery. The centenary of Rabindranath Tagore was widely remembered by Unitarians who always experience some relief when they can commemorate something religious which is free from any odour of theology. There were sporadic references to the forthcoming 1662 Tercentenary with apparently more doubts as to what we should do about it in 1962 than were entertained for the Bicentenary one hundred years ago.

There was at least one sign that the Old Dissent was beginning to show signs of life in a new quarter. In the pages of *The New Scientist* magnificently worded advertisements have appeared from the Society of Friends who thereby use—all honour to them—stratagems which might well have been ours. We live and learn. Or at any rate we pass from one year to another, reasonably certain of where we have come from but far less sure of where we are going. To travel hopefully, however, is probably always better than to arrive.

Next week we shall move back one hundred years and examine what our denomination looked like then.

A LAYMAN'S DIARY

December 10 (Sunday). The commemoration service for Human Rights Day in the crypt of St. Martin-in-the-Fields was simply and beautifully devised. Round the walls stood a line of Senior Scouts (from the Stepney Boy Scouts Association), bearing the flags of sixty countries. The Vicar opened by reading the two "freedom of conscience" articles from the Universal Declaration of Human Rights (passed by the General Assembly of the United Nations on December 10, 1948); and then Andrew Cruickshank read from the "Four Freedoms" speech of Franklin D. Roosevelt, and from Winston Churchill's war-time minute to the Home Secretary on the release from detention of the Mosleys, which ends

> *Nothing can be more abhorrent to democracy than to imprison a person or keep him in prison because he is unpopular. This is really the test of civilisation.*

In a short address, James Griffiths, M.P., reminded us that there might be as many as 1,000,000 men and women in the world today who were in prison because they were "unpopular" with their governments. After this, Odette Hallowes, the French wartime resistance leader, took a taper and lit, from a candle on the altar, a torch held by the smallest Scout present. Then after music (by a Congregational choir) and brief prayers, we moved upstairs to light the "Amnesty Candle".

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This was a single stout candle, imprisoned in a spiral of barbed wire and standing on a table at the main door, outside the church, at the top of the familiar St. Martin's steps. Mrs. Hallowes lit the candle from the Boy Scout's torch; it flickered for a moment in the wind, and then burned up bravely. Then the sixty Scouts set off in various directions all over London to deliver letters at embassies and legations, calling on the governments of the world to set free their political prisoners, and to enact legislation which would give any citizen who was wrongfully detained a right to claim and obtain his freedom by process of law; and I came home, thinking.

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The service was arranged by the "Amnesty" movement, founded six months ago by one London lawyer to mobilise public opinion throughout the world on behalf of prisoners of conscience. Already this little movement is making its presence felt in many ways. You can read about it in *Persecution* 1961 (a Penguin Special: 2s. 6d.) by the founder, Peter Benenson, which tells the stories of nine of the men and women who have

suffered imprisonment (sometimes even death) this year for their belief in political, racial or artistic freedom; or you can write to 1 Mitre Court Buildings, Temple, London, E.C.4, for more information. The subscription is £1 a year—if that is too much for a personal subscription, a congregation could subscribe—and every subscriber receives the fortnightly journal *Amnesty*, which will probably become a weekly paper in 1962. (The current number has an article by the Rev. R. W. Sorensen entitled "Shadow over Greece".) If our slogan "Civil and Religious Liberty the World Over" is to have any meaning in the 1960s, this is surely a cause which is worthy of support from Unitarians.

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December 11. Some little time ago I got into hot water with one reader because I suggested that the Nationalist government of South Africa were very lucky to be dealing with such a tolerant and easy going group as the black South Africans, rather than, say, the militant Cypriots. I felt confirmed in this view tonight, as I watched *Panorama*, and saw the relaxed, unvindictive, patriotic ex-Chief Albert Luthuli talking quietly and even humorously about his determination to return to his country and work on for the rights of his people by strictly non-violent means. I liked his "aside" yesterday during his speech of acceptance at Oslo, when he received his Nobel Prize :

> *"When the South African Minister of the Interior announced that, subject to a number of rather unusual conditions—conditions which made me like a banned man in free Europe—I would be permitted to come to Oslo to receive the peace prize, he said I did not deserve it. Such is the magic of the Nobel Peace Prize that it has even managed to produce an issue on which I agree with the Government of South Africa—although for different reasons."*

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December 12. The vicar of St. Michael's, Luton, the Rev. P. Vincent, is to hold his Sunday Evensong at 4 p.m. in future instead of 6.30, to avoid clashing with the Sunday evening religious programmes on television. "The programmes are really excellent," he said today, "and I don't want people to miss them." Here is a sensible man and a realist. The religious programmes *are* excellent, and it is unfortunate that many ministers and churchpeople hardly ever see them.

This raises another point for thought. The Church of England, of course, is bound to have Evensong every Sunday, but we in the Free Churches are not so tied. How long will it be before we adopt the practice—widespread in the United States—of having one service only on Sunday, and that in the morning? I know that with joint pastorates this presents difficulties. But is it not bound to come in the end—and why not sooner than later?

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December 14. The *Viewpoint* interview with Paul Tillich on BBC religious television, a broadcast which I welcomed recently, is reprinted in today's *Listener* (9d., post free, from 35 Marylebone High Street, London, W.1). It reads as well as it sounded, and I am glad to have it in permanent form. (I find it harder to remember what is actually said on television than with sound radio. With a sound broadcast, one *has* to listen; but too often, three or four weeks after a good television broadcast, all one can recall is an amiable face, and little more.)

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December 15. "We're playing a new game at school," said David. "It's jolly good. We march round the playground and then some of us sit down and the rest try to throw them over a wall. It's called *Run the Bomb*. We tried to get the teachers to join in, so that we could get into the papers, but they didn't want to."

A Record?

The Church of the Divine Unity, Newcastle-on-Tyne, sold 90 copies of our Christmas number of December, 16th. There was an unusual demand for this issue. Further copies can be obtained from *The Inquirer*, 14 Gordon Square, London, W.C.1.

LIBERAL CHRISTIANITY IN THE NETHERLANDS

By S. L. Verheus

THE liberal religious conviction in the Low Lands dates back to an old tradition. Already in the years before the beginning of the Reformation there existed a more spiritual tendency which liked to refer to the direct spiritual witness in the soul of every individual. Erasmus' humanism on the one hand and the originally large influence of the Mennonites on the other hand gave to Dutch church life a lasting tolerance for a liberal interpretation of the Christian faith, even when after the Eighty Years' War religious life in the Netherlands came more especially under the influence of Calvinism—along with an early influence of Arminianism as a separate church.

In the years of the Enlightenment the liberal tradition received a new impulse. A new strong tendency came to life, fostered by German idealism in which it was tried to combine faith and "modern" scientific awareness. Starting from this insight all kinds of theological corrections were introduced and theology and views on the Bible by the Protestant churches. This, however, did not lead to a definitely "Unitarian" Christianity. Differently shaded theological points of view could continue simultaneously. The liberal way of thinking was also characterised by a wide variety of possibilities on the one hand strongly influenced by modern scientific thinking (the so-called left-wing modernism) and on the other hand by a far-reaching rapprochement to more denominational positions (the so-called right-wing modernism). The present tendency—especially after the Second World War—is towards a more Christocentric attitude, though there is still an openness and willingness to listen to the other people's point of view, also if this view is far more "Unitarian".

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Organisationally liberal Christianity functions as a trend within the existing churches, of which in reality only the Remonstrant Brotherhood with its 33 congregations and 25,000 members is wholly "liberal". The majority of the Mennonite Brotherhood—140 congregations, 40,000 members—can be considered as liberal Christians. In the Dutch Reformed Church, in which at present a middle of the road orthodox tendency is the leading trend, liberal Christianity lives as an undercurrent, which is organised in the "Union of Liberal Reformeds in the Netherlands" (200 congregations, about 35,000 members). All liberal Christians in the Netherlands meet together in the "Central Committee of Liberal Protestantism in the Netherlands" in which all sorts of liberal initiatives are combined. It is this "Central Committee" as it is usually called, which brings together all liberal Protestants in this country on an international liberal level and which is also the intermediary between I.A.R.F. and the various Dutch church organisations.

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It was of great importance when out of this central co-operation arose the "Liberal Protestant Broadcast Co-operation" (V.P.R.O.). It was founded in 1926 and may at present be called the most influential organisation of Dutch Liberal Protestantism. Though in comparison with the other broadcasting corporations (there are five in our country!) the V.P.R.O. is allotted only a few hours a week, the influence of its programmes which are on a high level culturally, is not only felt in liberal Christian circles but has evoked great sympathy and approval also among multitudes who do not belong to its flock.

For the sake of completeness it should be mentioned that the Evangelical Lutheran Church also has a small liberal group. Moreover there are two other organisations which should be mentioned as giving a liberal witness on the borders of the church-life. One of these is the "Free Congregation" in Amsterdam which was established in 1877 which is near to Anglo-Saxon Unitarianism and Universalism. The Dutch Annual Meeting of the Society of Friends (with only about 180 members, but with a large number of interested friends), represents a liberally-coloured spiritual outlook which derives its influence from the English Woodbrook Centre. Its influence

on church life in the Netherlands is much more extensive than is suggested by its small numbers.

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As a result of the Second World War and its shocking experiences there has been a revival of religious awareness and an emphatic striving after unity within the Dutch Reformed Church, where it is hoped to conquer old controversies. There has also been a spectacular rise of the Ecumenical Movement. These tendencies have caused a certain deadlock in the liberal Protestant movement in the Netherlands. Theologically speaking the points of view often intermingle; Barth is studied along with Tillich, Banhoeffer along with Albert Schweitzer. Objectively speaking one could say that theological thinking is more or less in a position of experimental transition, in which for the time being, it does not wish to bind itself to old ties. There is great interest in the Ecumenical Movement, though this does not exclude criticism. The basic-formula and its proposed change evokes sharp and heated discussions. The proposed change is unanimously condemned as a step backwards. In many instances the attitude of the liberals can be characterised by saying that they look upon the activities of the World Council with warm sympathy, but under the present circumstances they would not wish the I.A.E.F. to stop its own special contributions to international work.

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Within the largest Dutch Protestant church—the Dutch Reformed Church—the acceptance of a new Church Order has been the cause of rather important tensions. Whilst a small militant group of liberals has from the very beginning opposed the acceptance of this Church Order, the majority trusted that it would be possible to overcome controversies by mutual contacts and discussions. In the past year the difficulties have caused a regrettable discord from the side of the Synod with regard to an article written by the liberal Leyden Professor of theology, Smits, against whom certain measures were considered applicable. There is a general feeling of discomfort—not only in liberal circles—which gives rise to the hope that such practices will not be continued.

It is also against this background that the wider religious attitude which was experienced at the Davos Congress had the approval of many. The awareness is growing that old traditions of a spiritual and wide tolerant attitude of faith is now demanding for a renewed consideration and a new practical and organisational shaping.

IT OCCURRED TO ME

By Muriel Hilton

"CHANGES in a life-time" is a good subject at a Women's League meeting or other discussion group. Nearly everyone has something to contribute, and most are amazed at the radical changes that have taken place in a comparatively short period. Some of the changes are an antidote to those who feel that all changes have been for the worse. One's remarks of course, travel over many fields and it is better to limit these to one in particular. Take school teachers, for instance. It gives me great pleasure every morning to see the children of our road going willingly to school with bouncing satchels on their backs, their chins well forward. And judging from their chatter and from personal talk with them they give us to understand that though they naturally have favourite teachers, they have no fear of any of them. Quite different from my day. The two headmistresses I had most contact with ruled with an iron rod and a sarcastic tongue paralyzing many of the children with fear. They were tyrants of the worst kind. Of course, on the staff there were many dedicated women teachers, all of them unmarried because it was not until 1944 that the marriage bar was removed. Many of these gave their whole lives to teaching and we were apt to think of them apart from ordinary people.

But today the married women who are in the majority have a first allegiance to their husbands and children; teaching is of secondary importance to them. They no doubt have more patience and understanding because of their own children and the atmosphere in the class rooms and in the staff room must be more free and happy, but it has often occurred to me when listening to unmarried friends who are teachers if those who have the best of both worlds always realise the burden they often have to place on those who have no prior claim on their time. The illness of a child at home, for instance, means a teacher absent and more work for the others, and there is lack of continuity for the school children. As in most other spheres the difficulties can be smoothed by consideration and tact, but although this particular change in a life-time is for the better some very real human adjustments have to be made especially, I think, between members of the staff.

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As far as letter-writing is concerned one usually finds that there are those who would do anything rather than write a letter, and those to whom it is part of the joy of living. To the latter of whom I am happily one, the posting of letters is as satisfying as the sight of them on the door mat and the quiet perusal after. Most of the factors associated with letter-writing are delightful: the choice of paper and there are so many varieties, the choice of ink, sealing wax, if one uses it, the stamps themselves and then red letter boxes, red mail vans and the postman's uniform. I agree with Abbie Graham when she wrote about "Ink".

"Ink is a divine commodity. Why do not those who buy and sell realise that the worth of it is far above intrinsic value? Are they not aware that it conquers distance, making a highway for the hidden things of the heart? Is there somewhere an exclusive ink shop with salesmen who are connoisseurs of ink, who believe in the magic of it? . . . .

"What apartments I have left, ink in hand. I shall probably arrive at the gate of heaven carrying a half bottle of blue fountain pen ink. And perhaps at that port of entry there shall be some official who will appreciate the heavenly relevancy of ink, who will classify it as a possession meet for eternity."

I was interested to read recently of a heart-warming campaign in Sussex called The Pen and Book Club started by a woman who has combated her own physical disability and brought some brightness into the lives of countless housebound folk. With the aid of a couple of dozen dedicated and unpaid helpers, letters are written to the old and ailing people round about, and though a book is enclosed from a stock of over a thousand, the main function is letter-writing. Many of the helpers are ordinary housewives who have not time to become personally involved, but feel they can fulfil a need by writing letters. In these days of mass communications the organizer retains her faith in the human personal touch.

"Letters are private things, individual and important things," she says. "We show a personal interest in every one of our members—and that is a thing which may not have happened to them for a long, long time. And we have a file full of correspondence to prove that it's well worth while."

Ink certainly has a magic quality!

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One of the criticisms levelled at present-day education is that young people are encouraged to amass commercially rewarding facts, to strive for degrees which will enable them above all else to get a remunerative job. Education for life is of secondary importance.

I was interested to read recently a paper called "The Future Pattern of University Education in the United Kingdom" by J. S. Fulton, M.A., Vice-Chancellor, University of Sussex, which was given to the Royal Society of Arts and printed in the current issue of its journal. The speaker said that there is far greater scope and far greater need for higher education than we are at present providing in this country, a situation which it is hoped will be remedied. The emphasis of the paper was that of the education of the whole man and the member of our congregation who gave me the Journal said that in his view it expressed the Unitarian outlook on life. Most of us would agree and it occurred to me that this lecture would form a very good basis for discussion at a literary society or other group belonging to our churches.

SOME FAVOURITE HYMNS

By Laurence J. Ling

(NOTE.—The Croydon congregation were invited to send in recently a list of their ten favourite hymns and many responded. Mr. Laurence J. Ling will comment upon some of these and the tunes.)

No. 2. FOR ALL THE SAINTS (*Hymns of Worship*, 244)

A popular second choice. A splendid, rousing hymn published in 1864 and written by W. W. How, later to become Bishop of Wakefield. He became joint editor of Church Hymns which at that time was in competition with Hymns Ancient and Modern for Anglican use. The original hymn had eleven verses but rarely more than eight appear and there are only six in Hymns of Worship. The original first line was " For all thy saints ".

There are really only two tunes to this hymn. The one written by Barnaby for Ancient and Modern is " St. Philip " (Bristol, 874) but is such a horrible tune with its repeated notes that fortunately it has almost died a natural death. It has been almost universally replaced by Dr. Vaughan Williams' " Sine Nomine " written for the English Hymnal in 1906 and now appears in all hymn books since then. This tune needs an organ and congregation adequate to carry it off for it is a rousing tune very wide in compass. There are some snags for the organist. The play-over should be the first line either in octaves or on a solo stop (preferably a tuba) in strict time. The first pedal note must be sounded clearly and if you havn't a good pedal 16-foot stop then use manual octaves—the note must be sounded good and clear. Practice this start with your choir. It is essential that a clean start is made on each verse. Once started keep the tune moving in steady rhythm. For the harmony verses you need a quieter tone but make certain that you play and your choir sings the notes as written and notice the unexpected harmony in the last line.

If you have a large enough organ then let the line "And hearts are brave again and arms are strong " be brought out loud and strong which will contrast with the last verse of the calm of paradise. It is a pity that there is no concluding verse in Hymns of Worship for the hymn seems to lack a conclusion of general thankfulness and praise.

Ministers should take care in selecting this hymn so that they are sure there are sufficient numbers present to sing it. It is not a hymn for occasions when two or three are present.

MAGNIFICENT REFUGEE WORK

By Hilda Whelan

IN these days when the absence of effective leadership is so marked it is refreshing to take a quick look at Hong Kong, a small island, some years ago invaded by hundreds of thousands of refugees fleeing from Red China. She did not refuse asylum, neither did she become sickly sentimental to the detriment of her own people.

With the aid of British and Chinese business men, supported by a few missionaries, the refugees were temporarily housed on the hillsides, under appalling conditions, but difficult to avoid. For a while small erections like we see in Britain beside holes in the road were a luxury and families without roofs over their head, spaced roughly 6 inches apart all along the road were the commonplace.

When it was realised these people were never to return to China and that the United Nations was not going to take responsibility for them, the Government acted. Where fires twice had swept among and made homeless 80,000 squatters, the space was kept clear and these sites were carved out of the hillsides for six or seven-story Mansifs, 2,500 or more in each H-shaped block. Remembering there were roughly three-quarter million people to house, the decision to allocate some roof space for recreational purposes, primary schools, vocational classes and clubs, makes clear the planners must have been far-seeing.

Yet this stupendous effort was criticised in certain quarters, some Christian. " 200 persons sharing one tap and latrine " it was remarked indignantly. Dreadful, admittedly, but an improvement on the old conditions where people were tapless, toiletless and roofless.

Although printed matter explained that proper self-contained flats were going to be built on that site, the attacks continued. The work could not be rushed, for racketeering had to be discouraged. Accommodation unlikely to attract the wrong people was required.

On the whole money is not the answer to Hong Kong's problem. It is land and that has to be reclaimed. Huge reservoirs were decided on, enclosing and draining arms of the sea. Seeking an easier way the suggestion was made for a satelite city to be built in a flat valley, a valley where the rice grown was of such quality that in the past the Emperor of China would regularly have it conveyed laboriously overland to Pekin. A tempting suggestion. But the Government of Hong Kong decided it would not be right to dispossess hereditary farmers to house uninvited guests. They decided to reclaim the inlet below the valley and build there, in the hope of the farmers eventually selling out as a good investment.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Unitarian Minister who perished

Sir ; To add to the information given by Principal L. A. Garrard in *The Inquirer* of December 3, regarding the Unitarian Minister lost in The Tay Bridge disaster.

Mr. David Jobson, who lost his life was a founder trustee of the Unitarian Christian Church, now known as " The Williamson Memorial Unitarian Christian Church, Dundee", he having been one of the two citizens who invited the late Rev. Henry Williamson to come to Dundee in 1866 to revive the almost extinct Unitarian cause, which had been established by Rev. Thomas Tyshe Palmer in 1785.

Mr. Jobson was an influential citizen, and a man of considerable ability and became an ardent pioneer and layman to the Unitarian cause in Dundee and Scotland.

His zeal, and that of others, helped to establish and maintain Unitarian congregations in various cities and towns in Scotland. Perth being one, here Sunday by Sunday services were held.

I learnt from Mr. Williamson himself that had it not been for an alteration of pulpit, supply arrangement, he, Mr. Williamson, would have conducted the services in Perth on that tragic Sunday.

By that chance (or was it !) alteration, Mr. Williamson lived to continue his great life's work in this city of his adoption where, despite great, and often violent opposition, he was stoned in the streets, the cause and all it stood for, continued to flourish.

Till on 16th October, 1925, at the age of 85, after ministering for nearly 60 years in our beautiful church, which he caused to be built and opened for worship, free of debt, only 4 years after his coming, died suddenly in harness. One of the best known, loved and respected of Dundee citizens.

I like to think that Mr. David Jobson lost his life so that the church and cause so dear to his heart, might continue, we in Dundee honour his memory and a permanent memorial is placed in the wall of our church. Grandchildren of those who knew him are in our present congregation.

As for the other 74, I have at times met the descendants of some of those. They did not seem to be unduly worried about the souls of their departed.

Alas ! Perth, Kirkcaldy and other congregations formed around about that time, have vanished with the passing of these pioneers, whose work and names are almost forgotten also.

Dundee. Yours, Mrs. Alma K. Williamson

Music in the Church

Sir: As the organist responsible for the series of articles on " Music in the Church " published recently, may I reply briefly to the two letters published in *The Inquirer*.

I agree with very much Miss Davies says. It is largely the attitude to worship that matters. That is why I have pleaded in my articles for much more co-operation between the minister and organist to ensure that words and music are in harmony together. Hymns

occasionally one can gain much from the untrained singer or performer offering musical worship it is surely much better to obtain the services of the highest trained person who is sincerely endeavouring to add to the worship of God. I am sure that we have all had memories of particular services held in peculiar places but I am sure that Miss Davies would not wish to hold all services in a coal cellar without an organ or piano to lead the musical part of the service ! !

It is surely not beyond possibility to find words to suit the best in music if the normal words do not suit Unitarian faith ? Music is international and inter-denominational and it would be a very sad day if any church was denied the beauty of a Bach chorale just because Bach was a German and not a Unitarian. After all, even the Catholics use hymn tunes and other music by non-Catholics.

How much I agree with Mr. Kelly when he writes of the organist "influencing those present by the voluntaries, etc.". But how I wish that those present would remember this and realise that voluntaries are played to introduce the act of worship or to conclude the service. To have people talking and moving around during these items is quite unsettling and detracts from the spirit of worship of those—a small minority I'm afraid—who really want to gain something from the music. Unfortunately all this can be lost if the minister and organist are not working together "to stimulate the congregation to express themselves" (as Mr. Kelly says). It is, unfortunately, rare to find a minister who will meet his organist week by week (or month by month) and discuss together the whole service. Without this co-operation so many services fall flat and that is why, in my series of articles I have pleaded for this co-operation. I hope all who conduct services will bear this in mind.

West Wickham, Kent. Yours, Laurence J. Ling.

Religious Literalism

Sir: In recent editions of *The Inquirer*, George Tweed and Mr. Higham have broached the important questions of the nature of God and of the too-literal approach to religion; and perhaps something more could and should be said on these topics.

Writing as one who maintains the non-personality of God, I would affirm that such as myself *can* sing hymns, use prayers, etc., which refer to a divine "thou, he or him"—but with reservations. Since I hold that God is not a person, I feel less need than of former days for thanksgiving and supplication, and even less for praise. (This eliminates many fine hymns.) My God is not necessarily moral by human standards, and my approach is largely of the mystical variety, using a minimum of words and other symbols.

Perhaps a more subtle difficulty which I meet is that of religious "conditioning" from my childhood. Having been brought up to consider God a sort of person, I am frequently irritated to find that sort of mental image still (and uselessly) invoked by the old hymns and prayers. Need we be so literal-minded in our approach ? Certainly not, I would concur with Mr. Tweed; but, then, why be literal-minded about traditional Christian theology ? Were not our spiritual forefathers ejected because they were both liberal and literal (an interesting combination) ?

It may be that we have here one of the central problems of our heritage. Christianity seems to me an incredible mixture of profound inspiration and what might be called "religious existentialism". What I mean is this: that the inspirational content of Christianity is obscured by a popular appeal to the five senses. We are assured that God is literally a (human) person. We are further told that God is also literally three persons; a fair mystical proposition, but a rather unscientific one. We are assured that one returned from the dead to full life (the evidence is at least ambiguous) and that this proves that his claims to divinity, etc., are accurate (does it ?). Worst of all, we are urged to accept such propositions as (scientific ?) fact (try analysing the Nicene Creed, etc.), and are informed that this sort of "believing" constitutes a virtuous and religious act . . . .

Perhaps what this generation needs in terms of an esoteric creed is a set of generalisations about God which are reasonably harmonious with current scientific knowledge and method (I refer to such ideas as that of the universality of natural law). These in turn would encourage a closer scrutiny of the more esoteric forms of religion, but should not be presented as constituting religion in themselves, but merely as signposts.

Are we too literal-minded ? In science, maybe not; in religion, perhaps the answer is yes.

Leicester. Yours, Leslie Weston.

News Review

Interdenominational Brains Trust

An interdenominational Brains Trust was held recently at Lewes and proved an interesting function. The panel comprised Rev. Kenneth Rawlings, vicar of the neighbouring Anglican church of St. Michaels; Rev. G. Thompson, the Congregational minister; Mr. Frank Field, one of our new members, and organiser of the South-Eastern branches of U.N.A.; Mr. Howard Johnson, ex-M.P. for Kemp Town, recently expelled from the R.S.P.C.A., and now a keen member of the League against Cruel Sports; and the minister, the Rev. B. Viney.

Despite atrocious weather, some four dozen people were present, and a sum of four pounds was raised for inter-church aid to refugees.

It is a matter of some interest that the Rev. G. Postlethwaite, vicar of St. Matthews in 1662, was one of the ejected, and one of the founders of the congregation which has since become Unitarian !

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CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 31, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. COLIN GIBSON

ABERYSTWYTH, New Street Meeting House, 11, Supply

AINSWORTH, Unitarian Church, Ridgeway Road, 11.15 and 3, Rev. R. GILL

ALTRINCHAM, Dunham Road Chapel, 11, Rev. F. B. GODFREY, 6.30, Rev. S. MORROP

ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER

BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ADAMS

BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. JOHN MCLACHLAN

BIRCH GREEN, Old Meeting House, 11, Rev. E. D. DAVIES

BIRMINGHAM, Free Church, High Street, 11, Rev. ROBERT TAYLER

BIRMINGHAM, Unitarian Church, Cleve Road, 6.30 (January 7), Mr. F. A. FITZPATRICK

BIRMINGHAM, Church of Humanity, Broad Street, 11 and 6.30, Rev. JOHN KELLY

BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. BENTON

BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. RAOUL LEE

BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE

BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SIDEVELL PRICE

BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG

BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Supply

BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL

BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHORN

BRADFORD, Broadway Avenue, 3.15, Book Presentation

BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK

BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR

BRIGHOUSE, Unitarian Chapel, 11, Vacancy

BURSTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND

BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BUTLER

BRISTOL, Oakfield Road, 11, Rev. A. H. BUTLER, 6.30, Mr. R. L. NICHOLSON

BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Dr. H. STEWART CARTER

CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. T. J. JONES

CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKERING

CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 and 11.40 p.m., Rev. JOHN M. QUINN

CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. W. J. MCELDOWNEY, 6.30, Rev. E. H. SHAW

CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE

CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TROWN

COVENTRY, Great Meeting House, Hales Street, 11 and 6.30, Rev. E. H. MORRIS

CREWE, Free Christian Church, Beech Street, 6.30, Supply

CUTHBERT'S, Unitarian Church, Hermitage Street, 11, Mr. K. NELSON

CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. KERRY

DEVIZES, Wilcox Street Chapel, 11, Mrs. WILSON, 6.30, Mr. L. SMITH

DERBY, Friar Gate, Unitarian Church, 6.30, Supply

DISCHURCH, Old Meeting House, 10.45, Dr. JEREMY GOODING

DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FINDON

DUBLIN, Adelaide Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEHORN

DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. F. SAVELL HICKS

DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KINGSMAN

DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. KENNETH WRIGHT

DUNDEE, Unitarian Church, 53, Commercial Road, 11, Rev. DOUGLAS WEBSTER

EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW

EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. MAURICE-KELLOCK

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH

GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. ALLEN KIRBY

GLOSSOP, Pikedaw Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL

GUILDFORD, Bedford Street, 3, Rev. JOHN M. QUINN

GUISELEY, Meadow Chapel (Farnebottom), 6.30, Rev. G. MABEL BARNES

GUILDFORD, Ward Street Church, 11, Mrs. E. SAVAGE

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE

HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER

HARTWICH, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENDRON HILTON

HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES

HORNSEY, Weathering Road, 11, Rev. J. MARTIN HALL

HUDDERSFIELD, Fitzwilliam Street, 11, Rev. FRANK WALKER

HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)

KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL

KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL

KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH

LANCASTER, St. Nicholas Street Church, 6.30, Supply

LEEDS, Blenheim Unitarian Church, Joseph Street, 6.30, Mr. G. E. WARMSLEY

LEEDS, Mill Hill Chapel, City Square, 10.45 and 11.45 p.m., Rev. BRIAN L. GOLLAND

LEICESTER, Narborough Road, 6.30, Mrs. G. J. EVANS

LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. F. KENNETH LEWIS, Wanstead Chapel, 11, Rev. R. W. SOMERVILLE

LEWTON, High Street, Unitarian Chapel, 6.30, Rev. H. W. KINNERSLEY

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. THOMAS

LIVERPOOL, Renshi Free Church, 11, Rev. C. A. PIPER

LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MURRAY

LIVERPOOL, Gateacre Chapel, 11, Rev. ERIC PHILLIPS

LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIPER

LIVERPOOL, Hope Street, Service at YMCA Chapel, Mr. PEARSON, 6.30, Rev. ERIC PHILLIPS

LONDON, Ullet Road, 11 and 6.30, Rev. E. BURN, SHORT

LONDON, Hill Street, Edgware Road, 6, Rev. WALTER M. LOWE

LONDON, Hackney Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON

LONDON, Hanwell, Elton Road, 11, Rev. E. G. LEE

LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SMITH

LONDON, Forest Gate, Upton Lane, 11, Rev. T. I. JONES

LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MALCOLM C. BAYNES

LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 11 (Family Service), Rev. R. E. COOKSON

LONDON, Hampstead, Rosslyn Hill, 11, Rev. GRANVILLE WEARY

LONDON, Hazel High Road, 11 and 6.30, Rev. T. E. DAVISON

LONDON, Kingston, Upper Street, 6.30, Rev. A. V. FOX

LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX

LONDON, Lewisham Unitarian Church, High Street, 11, Mr. WILFRED BROWN (also 7, 1st Sunday in the month)

LONDON, Mansfield Street Church, Barnard Green, 6.30, Rev. DUDLEY RICHARDS

LONDON, Richmond Free Church, Ormond Road, 11, Rev. WILLIAM H. LEWIS

LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. ROBERT TAYLOR

LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. RAYMOND H. BARNES

LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)

LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays, 6, Rev. T. L. JONES

LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GOODHEAD

LYTHAM ST. ANNE (Arnside), Channing Road, 11, Rev. E. W. DRAKIN

MACCLESFIELD, King Edward Street 10.45 and 6.30, Rev. PETER JONES

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON

MALVERN, Friends' Meeting House, Orchard Road (by permission), 3 (third Sunday of each month)

MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT

MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS

MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER

MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARING

MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply

MANCHESTER, Platt Chapel, Rusholme, 6.30, Student

MANCHESTER, Renshaw Street, Mission, 6.30, Supply

MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT

MANCHESTER, Urmston, Queen's Road Unitarian Church, 6.30, Rev. P. B. GODFREY

MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply

MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benhill, 6.30, Supply

MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT

MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday

MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STOREY

NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. J. MATHER

NEWPORT, Isle of Wight, High Street, 6.30 Supply

NORTHAMPTON, Kettering Road, 6.30, Supply

NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM

OLDBURY, Unitarian Church, Birmingham Street, 6.30, Rev. HAROLD A. GORE

OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student

OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. J. MCCLELLAND

PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE

PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN

POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DUNDLE

PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGIS

PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL

RINGWOOD, Hants, The Meeting House, 6.30, Supply

RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD

ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR

ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply

SALE, Ashmore Road, 11, Supply

SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON

SHEFFIELD, Abbeydale, 6.30, Mr. ARNOLD GRAVES

SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS

SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. T. H. JONES

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY

SHREWSBURY, High Street, Unitarian, 11, Supply

SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. J. W. DUNDLE

SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. JOHN HALLAM

SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. CHANDLER

STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Mr. PETER SAMPSON, 6.30, Mr. JOHN HOLDWAY

ST. HELENS, Corporation Street, 6.30, Supply

STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)

STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. STAPLES

SWANSEA, Pinnard Free Christian Meeting House, 11, Rev. L. BAKER SHORT

SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11 First Sunday in the month)

SWINTON, Station Hall Road, 6.30, Lay Preacher

TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR

TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. J. WILLIAM DAVIS

THORNTON, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER

TIVERTON, Unity Church off The Terrace, 11, Rev. CHARLES EASTON

TROWBRIDGE, Cornigre Unitarian Church, 11, Rev. SIDNEY SPENCER

WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Mr. R. EVANS

WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (Service, 6.30, last Sunday in month)

WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD

WARWICK, Unitarian Chapel, High Street, 3.30, Supply

WATFORD, Friends' House, Church Road (by permission), 7.30 (next service January 7)

WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON

WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)

WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON

WIDNES, Dans Road, 10.45, Rev. STANLEY R. BUTLER, Sqdl, 6.45, Rev. STANLEY R. BUTLER

YORK, St. Saviourgate Chapel, 6.30, Mr. J. WALKER

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UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. LEONARD MARSH

TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN

VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWITT

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Ding Dong Merrily on High

Essex Hall, already the scene of many and various meetings, was the setting for yet another when the London Unitarian Sunday School Society sang carols on Sunday afternoon, December 10th. Not often do we see paper hats in Essex Street, but certainly one young caroller arrived in his, and James Martineau smiled gently on the company gathered in the Hall, with its Christmas Tree and lighted candles.

After a brief statement of procedure, the service started and continued without further announcement, readings and carols following in smooth sequence. But first, the big candles on the platform were lighted from the Flaming Chalice, a child from each school and from Channing School kindling the flames of Light, Unitarianism, God's Light, Freedom, Truth, Love and Brotherhood. And what a sigh of relief swept through the room as every candle glowed and none refused to burn! For a moment one felt a tightening of the throat as the first clear voice rang out, then the rhythm was set and the orderly programme proceeded. A fine lead from the pianist strengthened the singers and guided the congregation as all joined in the well-loved carols and sang of the little town of Bethlehem and the shepherds, and the three kings and the bells ringing so merrily on high.

The Russian tale of old Baboushka and her search for the Christ-child caught the attention of everyone and it was with a deep feeling that Christmas had really begun, that we came away from this, our first united Carol Service.

J.P.

Miss Alice Wragg

A wide circle of friends will be grieved to learn of the sudden passing, in hospital, of Miss Alice Wragg.

Born and bred in Sheffield, a staunch and life-long Unitarian, she qualified as a Teacher as long ago as 1905, and in due course became Head of a Primary School in Lincolnshire. Wherever she settled the earnest Unitarian came became her centre, and when, after retirement, she came to live at Holywell, there came the day when Chester, though a tedious distance away, proved the only possible spiritual home. To Matthew Henry's Chapel she attached herself, throwing in her lot there when things appeared to be at a very low depth of difficulty and stagnation. As a member of the Vestry, and at first Secretary and then President of that branch of the Women's League, she worked indefatigably, rarely failing to attend both local and District meetings, and undertaking correspondence that would have daunted a much younger woman.

Summer Schools at Manchester College were her dear delight, as also the gatherings of the Northern Sunday School Association at Great Hucklow, and members of several generations of both ministers and their families have come to think of her as "Auntie Alice" and to welcome the blunt and forthright judgment that granted their elders.

C.T.H.

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THE INQUIRER

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7334 Editorial: EUS 2912

Death

Wragg.—On December 4th, 1961, at the Cottage Hospital, Holywell, following a car accident on December 3rd, Alice Wragg, aged 78, second daughter of the late William Henry Wragg of Sheffield.

Miss Wragg was cremated on December 9th at Colwyn Bay Crematorium, after a service conducted by the Rev. E. Shaw of Matthew Henry's Chapel, Chester, at her sister's home in Llandudno. She was an active member of Mr. Shaw's congregation.

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

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TWENTY ASSORTED REASONS

WHY I LEFT THE CHURCH

1. I went twice and nobody spoke to me.
2. I went once and they asked me to go on the committee.
3. Nowadays we never get any of those good old-fashioned sermons about how stupid the orthodox are and how sensible we are not to believe any of that nonsense about the Trinity.
4. The minister has a beard.
5. They didn't ask me to pour the tea at the Chairman's 80th birthday party.
6. The minister's wife wears slacks.
7. They went and replaced the Communion table-runner embroidered by great-aunt Arabella.
8. They insisted on putting the word "Unitarian" on the notice-board.
9. The minister introduced brown bread at Communion.
10. I wasn't asked to sing a solo at the Harvest Festival—and I've done it for 37 years.
11. The minister is only interested in young people.
12. They give you biscuits with your tea down at the Methodist.
13. The minister's a Communist: he reads his second lessons from George Bernard Shaw.
14. There's been a great hairy man with horn-rimmed spectacles sitting in my pew for the last seven Sundays.
15. They've stopped using Madge's "Prayers of Progress and Democracy."
16. The Y.P.L. hold their last A.G.M. at the "Spotted Cow".
17. The sermons make me feel uncomfortable.
18. They objected to my bringing Henry with me to service, but he only barked once during silent prayer.
19. I've got beyond religion.
20. I've got a car.

Rosemary and Jimmy Goring.

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